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796 the others and offers them to the god of love. Imitating the ritual of cremation, then, the Kummari goes round the pyre thrice sprinkling water, sets fire to it and breaks the earthen pot. Men make a funny imitation of the sounds made at the time of the funeral and the crowd bursts into loud laughter. People wait for an hour or so and go home with some ashes from the pyre. They must be careful, for the young men of the village are still active, and such objects as wooden bedsteads, fences, doors and logs of wood are eagerly sought by them and thrown into the burning pyre.

Next morning Madiga drum-beaters and village watchmen go from house to house and beg for money. People start playing *holi*. Until mid-day they throw dust, mud, cow-dung and earth at one [602] another. Those standing in joking relationships with each other often engage in vigorous jest and banter. The singing of vulgar songs by men is permitted. At midday people bath and take their meal. Later in the afternoon they play *holi* again; but this time they only throw coloured powders and coloured water at each other.

New Eating. Twice every year, after each harvest, the 'New Eating' ceremony is arranged to initiate the eating of grain from the recently harvested crop. No particular day is fixed for it, and each family arranges it according to its own convenience. New paddy from the recently harvested crop is mixed with some old paddy, and is pounded and husked. If a family has no new paddy —and many non-agriculturists and agricultural labourers often do not—they borrow it from a neighbour. After being husked the rice is cooked and sweetened with jaggery. This is then offered to the gods and ancestor-spirits in the house, and later eaten by the members of the family. Prior to this ceremony, the eating of any grain from the new crop is forbidden by custom.

Muslim Festivals. Before coming to the common village festivals, it is necessary to describe briefly the festivals of the Muslims. With regard to religion and ritual the Muslim element in the village population has a separate identity of its own.

The Muslims observe seven important festivals. They are *Moharram, Meelad Sharif, Giarwin Sharif, Shabe Miraj, Shabe Barat, Ramzan* and *Id-uz-zuha*. These festivals follow the Muslim calendar, and unlike the Hindu festivals, which always occur in the same season, their time varies from year to year.

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liberty and shield us when parents are angry. We like them and willingly do odd bits of work for them. But others are different. They always have a frown on their faces. At the slightest pretext they are annoyed. We do their work too, but very grudgingly. We make faces behind their backs.' The same applies to aunts. Cousins should be regarded as brothers and sisters, and in a joint family they are certainly treated as such. It naturally follows from this that one should treat one's nephews and nieces as one's own children. While this is found to be rather difficult in actual practice, any favouritism and partiality to one's own children to the exclusion of the brother's children is a fruitful cause of dissension within the family.

RELATIONS OUTSIDE THE FAMILY

Affinal relatives do not maintain close contacts. They meet only on ceremonial and ritual occasions and in such meetings follow the mode of correct behaviour prescribed by tradition. A man will show respect and touch the feet of both his father-in-law and mother-in-law, but his relations with them would always be of a formal nature and would rarely be characterized by intimacy or emotional attachment. Similarly, between the respective parents-in-law of a husband and wife, the relations are rather formal. When they do meet on ceremonial occasions or visit one another, they try to be polite and consciously avoid controversial issues which may cause unpleasantness. If the father of a girl is compelled to intervene on behalf of his daughter who finds life rather difficult in her husband's home, he will exercise considerable tact and refer to the matter in a roundabout way. Amicable settlement is preferred, and all possible efforts are made to avoid a show-down.

Outside the family circle the relations between a person and his or her mother's brother are of special significance. As cross-cousin marriages are preferred in the community, a boy expects to get his wife from his maternal uncle's home, and a girl feels that she may have to go there as a daughter-in-law. With the younger brothers and sisters of his wife a man would have joking relations, and would frequently exercise the privilege of familiarity permitted to him by custom. Other relatives such as maternal grandfather and maternal grandmother are so distant, and contacts with them so rare, that there are no traditional norms regarding them.

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602 However, in dealing with such relatives who are outside the family circle, one must observe the prescribed etiquette. They must be invited on all ceremonial occasions, and when they arrive they must be 'received well'. At the ceremony itself they should be given a place of honour befitting their age and relationship status. The relationship entitles them to hospitality, and according to the 'resources and capacity' of the family they should be well looked after when they are staying as guests. It is customary to cook special dishes in honour of such guests, and the choicest share of what is prepared is invariably given to them. Due attention should be given to their comforts for the entire period of their stay as guests in the house.

582 605 Among Muslims, besides cross-cousin marriage, marriage between parallel cousins is permitted and indeed encouraged. As a consequence of this the pattern of inter-personal relations between the children of two brothers is somewhat different from that described for the whole community. Cousins of opposite sexes spend their childhood together with each other playing and behaving as brother and sister. At the age of eight or nine an effort is made to segregate them, but this segregation is neither strict nor complete, and they continue to meet, and if they like they can find opportunities to talk with each other. But when formal negotiations for marriage are opened, it is expected that the girl will start observing *purdah* and start veiling herself. From this time onwards the cousins should not have any direct contact. If the cousins are not to be married, they can continue as before. The correct mode of behaviour for them would be to regard each other as brother and sister.

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